

CHRISTIAN STATESMAN

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No. 4

DRY DAILY AND DRY WEEKLY NEWS-PAPERS IN THE UNITED STATES

(This is a "Release" sent to editors of 300 temperance and religious publications by R. H. Martin, Chairman of the Committee Against Liquor Advertising of the National Temperance and Prohibition Council.)

We have just completed a survey of the daily newspapers of the United States to find the number that accept no advertisements of alcoholic beverages. That is, papers that are dry on liquor (distilled spirits) wine and beer. Also, those that are partially dry—papers that accept no liquor advertisements but do accept wine or beer advertisements, or both.

The source of our information on this issue is the latest publication of the News Section of Standard Rate and Data Service. This publication lists all the daily newspapers of the United States. There are quite a number of the dailies from which this Service apparently was unable to obtain information on policy on this issue. The number varies, by states, from one or none to as many as 17 in New York State and 23 in the State of Texas, with an average of 3 or 4 per state.

Totally Dry Dailies 190; Partially Dry 342

We find the number of totally dry dailies in the United States to be 190. The number partially dry, 342, as follows:

Dry on liquor and wine	107
Dry on liquor only	135

This makes a total of 432 dry on liquor only.

The following 10 states have no completely dry dailies: Arizona, Delaware, Idaho, Montana, Nevada, New Hampshire, South Dakota, Vermont, Wisconsin and Wyoming.

The following only one completely dry daily: Connecticut, Louisiana, Rhode Island, South Dakota, Utah, West Virginia.

States with the largest number of dry dailies: Pennsylvania heads the list with 24;

Texas comes next with 19; New York follows with 17; Illinois, with 14; Iowa and Kansas, 13 each; North Carolina, 12.

Weekly Dry And Partially Dry Papers

Recently we sent out a Release on dry and partially dry weekly papers (including semi and try-weekly) which was based upon the annual directory of County and Suburban Hometown Newspapers, published by Weekly Newspapers Representatives, Inc., for the year 1952.

We have just obtained copy of this same directory for the year 1955. A study of this up-to-date publication reveals that some changes have taken place within this three-year period, in the policy of some papers on this issue. We now include in this Release the totals of the dry and partially dry weeklies obtained from this 1955 directory, and along with it the correction of an error that crept into the former Release.

Total Number Dry Weekly Newspapers As Of 1955 In The United States, And Of Those Partially Dry

Totally dry weeklies	2,121
In addition to those totally dry,	
Dry on liquor and wine only	742
Dry on liquor only	703

Number dry on liquor only, 3,566. We regret that in our former Release the statement appeared that there were 3,547 **totally** dry weekly papers. It should have stated that there were this number dry on **liquor only**. We ask those who published the former Release please to make this correction.

DR. GREENBERG, BEER IS INTOXICATING

According to Dr. Leon A. Greenberg, Associate professor of Psychology at Yale, beer is not intoxicating—mathematically. It may be well to remember in this regard that it is also true mathematically that the bumble bee cannot fly. It is so designed aerodynamically that its bulk is out of proportion to its wings so that from a mathematical view point the bumble bee cannot fly. But the bumble bee does not know that, so it goes on flying anyway. Mathematically, beer may not be intoxicating, but the beer does not know that so it keeps on intoxicating people anyway.

Dr. Greenberg says that "it's almost, if not quite, impossible to drink enough beer to put enough alcohol in the blood to constitute legal drunkenness." He so reported to the Yale Laboratory of Applied Psychology. His report has recently been published in the quarterly *Journal of Studies of Alcohol*. He says that it is now generally accepted that a concentration of alcohol in the blood of at least .15 of 1 percent is necessary to affect a person's behavior to a degree constituting intoxication.

But what Dr. Greenberg refers to as intoxication is **second stage intoxication**—or the point at which obvious interference with motor and sensory control begins. To reach this condition, which begins when the concentration of alcohol in the blood reaches .15 of 1 percent, the imbibor has passed completely through the first stage of intoxication which begins when the alcoholic content in the blood reaches .05 of 1 percent. In this first stage of intoxication there has been a dulling of the capacity for self-criticism, accompanied with a feeling of euphoria, resulting in loss of care and anxiety, a dulling of the sense of humor, and a releasing of the brakes—the inhibitions. Also there has developed an impulsiveness in action, an emotional spontaneity, a slower reaction time, a disturbance of coordinations and drowsiness. All of these effects have resulted as the alcoholic content rose from .05 of 1 percent in the blood, the degree of concentration at which first stage intoxication begins, to .15 of 1 percent concentration at which second stage intoxication begins. To reach the beginning of first stage intoxication, or a concentration of .05 of 1 percent of alcohol in the blood, only one or two bottles of beer may be required. There are plenty of problems rising out of first stage intoxication, sufficiently serious to justify abstaining from all alcoholic beverages, even if second or third stage intoxication never occurred to anyone. First stage intoxication creates the greatest hazards to society from the use of alcohol. A man in the second stage intoxication may not be able to drive—but in the first stage of intoxication he is sure there is not a better or more clever driver on the road. The number of accidents resulting from one or two beers probably outnumber by many times the number of accidents

resulting from a driver who has had so many drinks that his car wanders all over the highway. In that condition other drivers will seek to avoid him. Not so, however, with the driver who is almost, but not quite up to par. Everything goes well until a situation arises calling for split second thinking and reacting, and with the reacting time doubled or tripled as a result of the one or two beers, those few fractions of a second lost due to a retarded reaction may spell the difference between life and death.

Yes, beer is intoxicating. One may not be able to drink himself under the table or into the gutter on beer, but he may be able and often does drink himself into the grave on beer. Two beers, a high-powered car, and the open road—how often these lead up to a crash and death. Death rides the highway when there is beer behind the wheel.

So, Dr. Greenberg, despite the mathematical data used to prove that beer is not intoxicating, we still insist that it is, and furthermore, we insist that if it takes ten bottles of beer to make a person drunk, he is one tenth drunk if he has had one bottle. Of course it takes more drinking to get tight on beer than it does on whiskey, but you can get tight alright if you keep at it, and it's mighty dangerous and misleading doctrine to suggest that this fact is untrue.

J. R. P.

YOU CAN DO SOMETHING FOR WORLD PEACE

As this is written, the meeting of the leaders at the "summit" of four great world powers—The United States, Great Britain, France and the U.S.S.R.—at Geneva, Switzerland, in the interest of world peace is still in session.

One of the finest and most statesman-like things President Eisenhower has done is his earnest appeal to the people of our nation and all nations to pray for the presence, guidance and blessing of God in this meeting. Surely God, the hearer and answerer of prayer, has heard the immediate and world-wide response to the President's appeal that has ascended to the throne of Grace. Notwithstanding all the obstacles to world peace which, humanly speaking, are insurmountable, with Divine help can be overcome. We, therefore, cannot but believe that good will result from the conferring together of these top political leaders of the world. At this writing it appears that good has already resulted from their conferring together and that this is only the beginning, that other conferences of like character will follow.

Probably many people deeply interested in these conferences are saying, "Well, it's up to the political leaders. We common people are helpless. Personally we can do nothing but look on." This is a great

(Concluded on Page 7)

PRISON ARTISTS PAINTS 200TH CHRIST SMILE

R. Charles Manka Box 221, Raiford, Florida



The convict artist in the Florida State Prison who for years has painted portraits of Christ Smiling completed his 200th painting a few days ago. It is the first of four paintings to be presented to churches and prayer groups in Phenix City, Alabama to further the rebirth of Christian zeal in the former "Sin City" and the increase in church attendance there.

Perhaps you have heard part of the story about the old alcoholic at Raiford, who, after a long evening of prayer, had a dream in which Christ appeared briefly . . . not the Christ of sorrow as portrayed by artists through the ages, but a Smiling Christ.

The inmate, once a respected artist, now serving life for four convictions of paying for liquor with worthless checks, was so impressed by the fleeting image that he obtained art material and set about trying to capture on canvass the Christ Smile of his dreams.

He painted many portraits, but none of them seemed to match the dream smile. Word leaked out of Raiford about the old lifer's efforts. Letters poured into Superintendent L. F. Chapman's office requesting details.

An art museum in Jacksonville offered to exhibit the painting for three weeks. The superintendent discussed the letters with the artist and it was decided that the paintings were to be given to Alcoholics Anonymous to exhibit and then distribute as they saw fit. It was agreed also, that the artist's name would not be revealed. He is known as the Old-timer at the prison. All of this occurred four years ago.

Turning down all offers to sell his portraits, many for substantial amounts, he has given 200 without cost to churches of many denominations, prayer groups, missions, and worthy individuals all over the world. He has a growing list of over 6,000 requests, but steadfastly he refuses to accept pay for the oil paintings. He furnishes all his own materials from a modest income and from the sale of occasional Florida water-color scenes when his funds run low.

Says Superintendent L. F. Chapman, about the results these paintings are accomplishing outside of Raiford's high fences: "The mounting flood of mail which comes here to Raiford from people all over the world who have heard about the Old-timer or have seen his paintings, is evidence of the truly great contribution this man is making toward advancing the cause of Christianity. And I attribute our own rising rate of attendance at religious services in no small measure to his work."

In the spring of 1953, Lillian Roth, whom the artist had known in the '30s, wrote him a beautiful letter, telling of her devotion to Christ for having given her the strength to combat her alcoholism, and asking if she might see the "Smile."

Several days later she and her husband visited the institution. Given her choice of the paintings the artist had just finished, she gratefully made her selection. Later she wrote him: "I keep the picture near me always. If I become weary and a bit cross, I have only to look at His Smile and get the spiritual lift I need."

Recently he permitted prints to be made of four paintings to meet the thousands of requests for copies. But he will continue to give the original oils to churches without charge. They are unsigned, and he insists on withholding his identity.

"I don't want my name used because I am not seeking personal acclaim," he explains. "I don't want people to talk about the painter of Smiling Christ, I want them to talk about Christ."

THE BEAVER COUNTY, PA., PROJECT

The National Reform Association is placing 25,000 copies of our Pennsylvania Liquor Facts Folders in the hands of the citizens of Beaver County (population 175,000) particularly of the youth of the county. Superintendents and principals of the public schools are being contacted with a view to obtaining their permission and help in having 15,000 of these folders placed with the pupils in the senior and junior high schools of the county for use in connection with meeting the requirement of the state code to teach the nature and effects of beverage alcohol on the human system. So far all have readily cooperated. The remaining 10,000 copies are being sent to superintendents of the Church Schools of the county for use on Temperance Sabbath, August 14.

The public schools do not have funds to pay for these folders. We find that both individuals and church groups respond to appeals to meet the expense connected with the carrying out of this project. Why not a like project for other counties or communities? Write us for detailed information.

R. H. M.

THE CHRISTIAN STATESMAN

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**MARYLAND GOVERNOR FOR THE
BIBLE IN EDUCATION**

In a recent address, Governor Theodore McKeldin of Maryland, in which he discussed the new interpretation of the American principle of Separation of Church and State which would exclude in its entirety the religious element from our public schools declared, "I am in open rebellion against this thing."

Continuing, he said, "I refuse to call that education in the highest sense which deliberately and vigorously excludes the religious element. It is merely intellectual training. I admit that it can produce astonishing results—but so can training in acrobatics or sleight-of-hand. I deny that it can produce the highest type of manhood, and I submit that in the present state of the world, only the highest type of manhood can hope to lead us safely through the dangers and evils that beset us on every side."

Continuing, Governor McKeldin said, "The kind of schooling that for the past 30 years has resulted in a materialistic philosophy is plainly and calamitously failing."

"Its ultimate achievement has been the fabrication of engines of destruction so powerful that we now fear they may exterminate life from this planet. Today the wisest exponents of the scientific method are proclaiming with one voice that it is not enough, that there must be a development of ethics somewhat comparative to the development of physics if mankind is to escape the ironical doom of mass suicide."

Referring again to the Separation of Church and State, Governor McKeldin deplored the "tyranny of words" that has given rise to misunderstanding of the true meaning of this concept. It is this "tyranny of words" that has betrayed many of us into accepting the error that Separation of Church and State implies an element of hostility to religion in the essential American doctrine."

Commenting on the Governor's statement, "I am in open rebellion against this thing," United Evangelical Action, organ of the National Association of Evangelicals has this to say: "It's time somebody in government started such a revolution. We have repeatedly stated in these columns the Evangelical Christian conviction that education without God in it is not only inadequate but is a menace to our

American liberties. We have seen the U. S. Supreme Court hand down the McCollum-Champaign decision and the Supreme Court in New Jersey, the Rutherford School Board decision, which paved the way for a complete divorcement of Christianity and the Holy Scriptures from American public education. In the face of these developments, no statesman of any standing has until now dared to stand up for the traditional American interpretation of Separation of Church and State as it applies in public education."

To this declaration of Governor McKeldin, we say
"Amen."
R. H. M.

THE FORWARD OUTLOOK OF THE C.C.C.A.

The California Christian Citizenship Association, following the strenuous but unsuccessful campaign led by this Association and affiliated groups—the Committee of 100 for Bible Reading in the Public Schools and the California Christian Parents Association, instead of relaxing for a time are vigorously and determinately carrying forward a campaign not only for the Bible in the public schools but for other Christian reforms as well.

Word comes to us that they held a very successful Membership Rally on Thursday night, June 7 in Clifton Cafeteria of Los Angeles, attended by about 100 interested persons. Rev. David Calderwood, Th.D., and Rev. Herbert L. Herberts, Ph.D., outlined the work to be done and challenged those present to get behind the Christian Citizenship program. The response was immediate—35 new members, 21 renewals and 17 signified intention of joining. Attractive membership cards were given out. So great was the enthusiasm that the group voted to hold another such rally in July.

The Interim Committee set the place of the Rally on Tuesday, July 12, at the Boos Brothers Cafeteria, Los Angeles. About 60 were in attendance, half of them new. The main address was by Rev. James M. Wheeler, author of the book "The United States A Christian Nation." Our informant characterized this as a "rousing" address.

Dr. Walter McCarroll, President of the C.C.C.A., gave an analysis and appraisal of Attorney-General Brown's very recent opinion in which he held that the religious use of the Bible and prayer in the public schools is unconstitutional.

Miss Ethel Hubler, a member of the C.C.C.A. and editor of the NATIONAL VOICE, who broadcasts a temperance message every Lord's Day at 7 P.M., had Dr. Herbert as her guest on July 3. Miss Hubler also had Dr. McCarroll as her guest speaker on the evening of July 24, in which he gave the substance of his review of Attorney-General Brown's opinion of the Bible in the Public Schools case. At a recent meeting of the Board of Directors Dr. McCarroll was re-elected as President, Rev. David Calderwood as Executive Vice President, Mrs. Jean Kothe, Route 1, 10901 South Meads, Orange, Treasurer. Dr. Calder-

wood volunteered to give part time service to this cause and likewise Dr. Herbert to give part time service as Chairman of the Finance Committee. A new folder has been printed, containing terms of membership, aims, principles, management, etc. The yearly membership is \$3.00, or membership for husband and wife, \$4.00. Members will receive a free copy of the CHRISTIAN STATESMAN, published by the National Reform Association, Pittsburgh, Pa., with which the C.C.C.A. is affiliated. Those desiring to join this fellowship of California Christian Citizens should send their membership fees to the Treasurer.

DR. PATTERSON AT CAMP LAMBEC

During the week of July 10-16 Dr. J. R. Patterson, Executive Secretary of the National Reform Association was privileged to be present as a guest member of the teaching staff at Camp Lambec on the southern shore of Lake Erie near North Springfield, Pa. Camp Lambec is the Young People's Conference Grounds of the First Synod of the West of the United Presbyterian Church. The name Lambec is made up of the initial letters of the presbyteries which constitute this Synod.

There were nearly two hundred young people present throughout the week. These, for the most part, ranged in age from 14 to 18 years. They were a splendid group of well-behaved young people who listened attentively not only during the Bible study and Worship hours, when the whole conference met together, but also during the class hours when they were divided into classes.

Dr. Patterson delivered a temperance message to the entire conference on Sabbath evening in which he stressed many of the problems generated in the use of Beverage Alcohol and how these are threatening the very foundations of our civilization. Daily, Monday through Friday, he taught two classes. There were thirty-one persons enrolled in each class. The class periods were each 50 minutes in length. The series of studies covered, during the five day period, the whole question of beverage alcohol in a rather comprehensive manner. A few of the phases of the question dealt with were: Motivations for Drinking; The Physiological and Psychological Effects of Beverage Alcohol; The Origin and Nature of Alcohol; Alcohol and Other Narcotic Drugs; Stages of Intoxication; Addictive Drinking and the Alcoholic; The Hazards of Moderation; Total Abstinence, the Only Absolute Guarantee Against These Hazards; and finally, The Problem of Alcohol Viewed as a Moral Problem. Throughout the whole series the moral element was kept in view and the emphasis throughout was centered on total abstinence with a view to obtaining commitment.

The conducting of such a course of studies was a new undertaking for Dr. Patterson and he feels greatly enriched from the experience and trusts also

that the studies were enlightening and helpful to those who were in attendance and that each may have received something that will help him to so make his decision on this issue, that when invited to drink his reply will be a polite but emphatic, "No, thank you! I don't drink!"

From Lambec, Dr. Patterson went to Syracuse, N. Y., where he spoke both morning and evening in the pulpit of the Syracuse Reformed Presbyterian Church on Sabbath, July 17, returning to Pittsburgh the following day.

FORTY-THIRD I.C.E. CONVENTION

The 43rd International Christian Endeavor Convention was held in Columbus, Ohio, June 11-16.

More than 2,000 youths from the United States, Canada and Mexico were in attendance. The leading speakers were Dr. Daniel A. Poling, Dr. Frank C. Laubach, Dr. Raymond I. Lindquist, and Dr. Walter H. Judd. In the keynote address Dr. Poling said "We have come out to the edge of the world with our own devices and we stand now with a bomb in our hand that is powerful enough to destroy life itself . . . Man has made the bomb but, because he cannot remake himself, he is afraid. He is more afraid than ever he has been in all human history before this hour. He is afraid not of the bomb but of himself—afraid that he will drop it! The supreme problem of civilization is the problem of human character. And man's supreme need is redemption. If he would survive, he must be saved—not from his enemies, not from the bomb, but from himself."

Following an address by Dr. Raymond I. Lindquist, pastor of the First Presbyterian Church of Hollywood, California on "The Imperial Christ" nearly 100 decisions for Christ and for full time Christian service were made.

Strong resolutions were adopted against liquor and cigarette advertising, de-segregation and peace, and Christian education.

International Youths' Distinguished Service Citation was presented to Dr. Walter H. Judd, Congressman from Minnesota.

The theme adopted for the new biennial program of Christian Endeavor is "Christ Shall Reign."

Rev. Earle W. Gates, Derby, New York, was elected the new President of the Society.

The next convention of the International Society will be held in Portland, Oregon, July 8-13, 1957.

R. H. M.

It is written in God's word, and in all the history of the race, that nations, if they live at all, live not by felicity of position, or soil, or climate, and not by abundance of material good, but by the living word of the living God.—The commandments of God are the bread of life for the nations.—R. D. Hitchcock.

THE OPINION OF THE ATTORNEY-GENERAL

DR. DAVID CALDERWOOD, Executive Vice President of the C.C.C.A.

We cannot in this brief criticism of Mr. Brown's "Opinion" deal with every aspect of it. We may say, however, at the outset that we have an opinion too. And it is, that prohibition of prayer and of the Bible in our schools, and restrictions upon the circulation of the Bible constitute a violation of the First Amendment to our Constitution.

Mr. Brown, on page five of the typewritten copy of his "opinion" agrees with the late Attorney-General Webb that "reading of the sacred Scriptures in public school class-rooms would constitute governmental preference in favor of Christianity." But a careful reading of Mr. Brown's "opinion" forces one to the conclusion that we have now "a governmental preference" in favor of secularism.

On page 10 he says "atheists and agnostics are protected in their beliefs" but why is there no protection for believers who desire to have prayer offered or the Bible read? Must children of believers be forced to give up their religion in our schools in order to protect the children of secularists, atheists and agnostics? Is this a guarantee of "religious equality" which Mr. Brown (page 6) quotes from the California Constitution? Or is this in harmony with the declaration of the Supreme Court (which Mr. Brown does not quote) that this is a Christian Nation?

Mr. Brown admits on page 6 that the "Supreme Court has not directly passed upon the question of Bible reading in the schools, but it has rendered two important decisions concerning the related question of Released Time." And then from these two decisions he draws an entirely unwarranted conclusion as follows: "In our view these cases suggest that Bible reading in the public schools would violate the United States Constitution." And yet thirty-six states of the Union do not agree with Mr. Brown. Of course, he never once refers to the fact that thirty-six States permit or require the Bible in our schools. No sane person advocates the teaching of sectarianism in our schools; but strangely enough Mr. Brown (page 13) comes up with this choice bit of sectarian advice, "a course in the history of California which did not describe the early Catholic Missions is unthinkable" and he mentions a member of his own Catholic church, but omits the name of Thomas Starr King, equally outstanding.

Coming to the end of his "opinion" he makes the statement "Even the Bible itself need not be excluded, specific passages may be used for special study." Then he hastens to add "Use of the Bible in the public schools may be proper, even though the public school use of the Bible for religious purposes is prohibited by our Constitution." So the newspaper headlines that announced the Brown "Opinion" should have stated "Bible may be used in public schools, but

a mind-reader should be placed in every class-room to determine what is in the mind of the teacher when using it."

Whenever and wherever the "opinion" is quoted let us remember it is only an opinion, and that the Supreme Court of California has ruled that the Bible in the King James or Douai version is not sectarian. The U.S. Supreme Court ruled likewise that the Bible is not sectarian (see the Girard Will Case). Let us remember too that the First Amendment stands for the "free exercise" of religion.

The "Opinion" of the Attorney-General, though muddy, indecisive, and misleading, deserves as decent a burial as that of one of his predecessors. So we hereby take our farewell of it by erecting a tombstone with this inscription "Here lies the 'Opinion' of Mr. Brown until that day when the opinion of the people through the Ballet-box either disposes of it forever, or gives it an inglorious resurrection."

AN ANALYSIS AND APPRAISAL

(Concluded from Page 8)

3—His discussion is based on two fundamental errors:

a—That the state, or the government itself, has no moral and religious character of its own that it is bound to maintain. That government can be neutral in matters of religion.

b—That the government has no responsibility for the moral and religious training of the boys and girls that it takes from their homes and streets for so large a portion of their time, and over whom it exercises such a moulding influence. He declares "that the home and the church have total responsibility for the religious training of each child."

VI—Deductions and Recommendation:

1—We should remember that this is an Opinion and not a court decision. It is not a law but an interpretation subject to change by court action. Yet it will be regarded as binding by school boards throughout the State.

2—We should recognize that some gains have been made.

a—First, in the right of student religious associations to meet on school property.

b—Second, in the right to use the Bible in the classroom, for "non-religious purposes."

3—This Opinion serves to focus attention on the real issue viz that the state has a moral and religious character of its own, and cannot avoid showing preference for certain religious ideas and principles.

4—Recommendation:

That the articles "Is Christianity a Sect?", and that Addressed to the Attorney-General on the Moral and Religious Character of the State, be republished in pamphlet form.

PRAYERS FOR NATION AND LEADERS

(Selected from Social Progress—June 1955)

Prayer for the President of the United States

(Page 19)

—Dr. Paul S. Wright, Moderator of the General Assembly.

Almighty God, beneath whose divine sovereignty earthly rulers exercise dominion, we pray to thee for the President of the United States of America, who has been called by our voice to administer the affairs of this nation. Except thou sustain his physical strength, he cannot bear the strain of daily fatigue; except thou grant him guidance and wisdom, he will lack light for the difficult path he must walk; except thou nerve his will and inspire courage, he may falter in the decisive moment of hard right against easy wrong; except thy Spirit strive with him he will not beware that in the moment man stands he may fall. Above all that we ask or think, according to the measure of thy grace and power, give thou unto his need. Through Jesus Christ our Lord. Amen.

World Peace (Page 12)

—Charles T. Leber, General Secretary, Board of Foreign Missions.

O Thou who has made of one blood all nations of men to dwell on all the face of the earth, forgive us that we have so often shed our blood in conflict, rather than in peace. Forgive us for our hatreds, fears, distrust, and divisiveness, and for the deeper sins that have caused them. Forgive us for the bad blood of our weaknesses. May the good and redeeming blood of Christ cleanse us, renew us, and unite us with thee and with our fellow men.

We pray for peace on earth, for good will among men. May the United Nations ever speak and act with patient and productive boldness.

We pray for peace on earth, for good will among men. May America dare to be Christian in itself and in every world relationship. We pray for peace on earth, for good will among men. Most of all, we pray that the Church of Christ in our land and every land may so proclaim and demonstrate the ways of divine peace and Christian unity that all men shall be saved and all nations shall be ruled by thee. Through Jesus Christ our Lord. Amen.

A Prayer for Grace as Citizens (Page 22)

James Myers.

Help us, O God, to recognize thy will being done in the collective efforts of society, by good citizens through the agencies of government. Help us to discern thy Spirit in measures for racial equality, in provision for security for the aged, in widows' pensions, in unemployment benefits, in education for the young and special care for little children, in proper housing and public health, in united efforts toward world peace, and in all measures for the common good.

As government embodies and expresses the con-

cern of the greater community, the larger family of mankind, for peace and well-being among the people, give us grace to share gladly in this service as an act of devotion to the least of these our brethren and unto thee, O God, the Father of us all.

For Jesus' sake. Amen.

Prayer for Pardon of National Sins (Page 3)

—Robert McAfee Brown,

Union Theological Seminary, N. Y.

Almighty God, judge of all the nations and judge of our own nation, who canst make even the wrath of men to praise thee, we ask thy forgiveness for the sins which we, the comfortable and well-fed, have committed against thee and thy children.

For our complacency and lack of concern in the midst of human need, when others are sick, starving, and dying, we ask thy forgiveness. For our blindness, individually and nationally, to our world responsibility, in a day when no nation can live unto itself, we ask thy forgiveness. . . .

For our temptation to say that might makes right, to "go it alone," or to try to live without the confidence of our fellow men, we ask thy forgiveness.

Grant, O Lord, that we may see the folly of our ways before it is too late, and that, guided by thy power and spirit, we may be led through the way of contrition to the way of renewal, and thus make use of those good gifts which thou hast given us, not simply for ourselves but in the service of all men, whom thy Son didst die to save, and in whose name we pray. Amen.

YOU CAN DO SOMETHING FOR WORLD PEACE

(Concluded from Page 2)

mistake. One very important thing all of us can do is to pray for Divine guidance and help for those on whose shoulders rest the tremendous responsibility of avoiding another world war and of finding and using the principles of justice and humanity on which a stable and lasting peace among nations can be established.

The Scripture enjoins us so to do. There is one passage of Scripture which is especially applicable in the present world situation which exhorts us to pray for our political leaders. You will find it in First Timothy 2:1-4, "I (Paul) exhort therefore first of all that supplication, prayers, intercessions, thanksgiving be made . . . for kings, and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour who would have all men to be saved and to come to the knowledge of the truth."

You can do something for world peace. Pray, and keep on praying for these national leaders.

Attorney-General Brown's Opinion of June 10, 1955

DR. WALTER McCARROLL, President

AN ANALYSIS AND APPRAISAL

I—The Opinion is in two parts:

The first is one of ten pages dealing with four questions asked by County Counsels and District Attorneys with reference to the sale of surplus school property to religious organizations, and the use of school property by religious groups but outside of school hours and not under the direction of school authorities.

The second part is one of fourteen pages dealing with three questions:

1—Is it permissible to read, without comment, excerpts from a recognized version of the Bible in the public schools of California, as a part of the school program? Asked by the State Board of Education.

2—May the Gideon Bible be distributed in the public schools of California? Asked by the District Attorney of San Mateo County.

3—May the governing board of a public school district require that each teacher read a prayer to the class each morning, in the following form: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our teachers, our homes and our country?" Asked by the County Counsel of San Bernardino County.

II—Conclusions Summarized:

1—Voluntary student religious associations may hold their meetings on a school campus, provided there is no interference with the regular educational program of the school.

2—The Bible may not be read in public school classes for religious purposes. It may be used for reference, literary, historical or other non-religious purposes.

3—The Gideon Bible may not be distributed through the public school system.

4—Religious prayers may not be made a part of the curriculum of the public schools.

III—An Appraisal of the Conclusions.

1—Voluntary student religious associations now have the right to hold their meeting on school property. In some districts this formerly was forbidden. The Attorney-General now has ruled that it is permissible. That makes sense.

2—Attorney-General Brown tries to please both sides in his ruling on the Bible. It may not be used for "religious purposes," but may be used for "non-religious purposes." That appears to say that it is constitutional to bring the Bible into the class room, and that the teacher is free to read aloud to her class passages that have "literary, historical or other non-religious purposes." That opens a rather wide field to the use of the Bible in the class rooms of our public schools. So far then the blackout on the Bible has been lifted; but, his Opinion on this issue, involves an inner contradiction. He devotes seven pages

to show that the use of the Bible for religious purposes is unconstitutional, and a few paragraphs to show that for another purpose it is constitutional. The difference lies entirely in the **purpose** the teacher has in mind. This is the kind of ruling that creates uncertainty and confusion.

3—Attorney-General Brown rules that the "Gideon Bible may not be distributed through the public school system."

To me, this too, makes sense. If one outside organization may use the public schools system, so may another. It is the right and duty of the State itself to make the Bible available to all in the public school system.

4—Attorney-General Brown also rules that "Religious prayer may not be made a part of the curriculum of the public schools."

Even the innocuous prayer of the Regents of the State of New York is excluded, and this in spite of the fact that the Preamble to our State Constitution begins with an acknowledgment of Almighty God.

IV—The sections of the Constitution on which this Opinion is based.

1—Article IX, Section 8 which reads as follows:

"No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of this State."

2—Article 1, Section 4 which reads as follows:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State."

V—The Reasoning on which the Attorney-General bases his Conclusions.

1—First, on the word "sectarian." It has two meanings, the root and natural meaning viz a sect within a major faith; and, the broad meaning, viz that it refers to all differences between the major faiths themselves. Of these two meanings, he chooses the broad meaning. He does this because the Court in the Evans case after declaring the Bible to be an unsectarian book in the library, might be a sectarian book in the class room. Two pages are devoted to this.

2—Second, on "without discrimination or preference" of Sec. 4, Art. I. To this he devotes five pages.

The section itself appears so clear and straightforward that it is difficult to see how his conclusion can be read into it. He concurs in Webb's observation "that reading the sacred writings of the Christian religion would constitute a governmental preference in favor of Christianity."

((Concluded on Page 6))